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PRESBYTERIAN
TRADE-UNION;

OR,

THE PLOT TO ROB

THE

KIRK OF SCOTLAND IN CANADA.

A LETTER
TO MEMBERS OF THE DOMINION PARLIAMENT.

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PRESBYTERIAN TRADE-UNION;

OR

THE PLOT TO ROB THE KIRK OF SCOTLAND IN CANADA.

To the Honourable the Members of Parliament of Canada.

GENTLEMEN,

The deep laid plot to rob the Kirk of Scotland, which has long been concealing, has at last disclosed itself to the public in the bold attempt to make your Honours sanction such a crime. Traitors in the Kirk, whose just meed should be expulsion from her walls and from all honourable society, now make havoc of the Church they swore to defend. Wolves of the forest, whose howl resounds from Ontario to Nova Scotia's shore, having thrown off the sheep's skin, now rend the fold which gave them shelter, while foes outside who have no more right to it than the dogs of the prairies are clamorous for the spoil. Men who have ate the bread of the Kirk all their life-time now conspire with these foes to throw her down and let them in like a flood. Clerics and quasi-clerics without number, many of whom never saw the inside of a college-door, and others had but a few months trimming within the wooden walls of Kingston or Toronto, now throng our sanctuaries, placing themselves on a level with the educated ministers of the Church of Scotland! Dissenters from the Established Church, and whose principles are diametrically opposed to hers, now sacrifice any little principle they ever had to get you to grant them her temporalities, while the traitors inside the Kirk in league with them expect to share in the plunder; and both parties, with the most abject submission at your feet, implore your Honours to give them by law what they so greedily covet.

This astounding piece of intelligence has startled the whole community. The attempt on the part of unprincipled traitors, backed by disloyal dissenters, to plunder the loyal and Protestant Church of Scotland—strip her of her possessions—seize, under a colour of law, her temporalities, and, erasing her very name (that national and world-renowned name which every land pronounces with honour) extinguish her, if possible, raising on her ruins a spurious Presbyterianism, and, with all this, deceive your Honours as to their intention by disguising their plot under the deceptive name of 'Union,' and thus lead you unawares to sanction what they crave—such an attempt at public robbery, without a parallel even in America, has roused the indignation of all right-minded men and all true subjects of the British Crown throughout the whole Dominion.

When the notice first appeared that application would be made to Parliament to enable deserters from the Kirk, along with certain so-called Presbyterian sects to get possession of her property—"to hold," as they boldly say, *after their desertion*, property inalienably bequeathed to her faithful adherents—in other words—to rob and plunder them,—a proposal as insulting to your Honours as ruinous to their intended victims—many were astonished,

and could hardly believe their eyes! For this monstrous proposal is the same thing as if any opponents of the Church of Rome, or of England in Canada, were to ask you to empower them to share the respective properties of these Churches equally with their rightful owners; or, as if any wretched farmers, coveting the highly-cultivated land of a good farmer, should apply to you to make them full sharers with him of its profits—or, as if any dollarless ill-doers in the Dominion, envying a prosperous neighbour's wealth, were to apply to you for an Act to incorporate them all in one body, and, in the words of your applicants, "enable them all united under one name, to hold corporately after their union" the property belonging to all the said parties "in the same manner as it was held by each of them respectively previous to the Union!"—in other words, make the respective properties which belonged to each before the Union be thrown together, and then shared equally by them all after the Union!—that is, make both the dollarless partners and the rich one all share alike, and henceforth carry all one purse!!! Very good idea this to get money easily—get law to rob one's neighbour, and sap the foundations of the tenures of every kind of property in the realm! Nay, the application implies much more than this; it implies nothing less than the destruction of the party intended to be plundered; for while masking their designs under the deceptive name 'Union,' the cloven foot appears in the statement that the name of the new sect they intend to form shall be the "Presbyterian Church in Canada or British America," discovering that it is the design of your applicants both utterly to plunder and destroy our Kirk without mercy, and obliterate the very name "Church of Scotland" altogether, so as, if possible, to leave no trace or memorial of their deeds behind them. "This is the heir, come let us kill him, that the inheritance may be ours!" is their sentiment. The whole movement in short is a daring conspiracy and revolt against the Parent Church, and their attempt to seize her inheritance, after destroying her, a most scandalous piece of dishonesty, the law being universally laid down that those seceding from anybody forfeit all right to its property. And the Act they wish you to pass giving them power to do with our Kirk and its property as they please, is an Act utterly subversive of the rights of property. Call it by any name you please, it is simply the confiscation of her property and an edict of persecution. For an Act to enable apostates and deserters from the Kirk to hold after their apostacy and desertion property belonging only to her faithful adherents—to enable alien sects to share therein, and even the people by a majority of votes (and how easily this is obtained by bribery!) to alter at any time her constitution and name, and give another her property—property legally deeded, and solemnly vested in trust, to that Kirk, and therefore as much her rightful property as any other in the Dominion is that of its owner—is an outrageous violation of every principle of morality and justice, and is as disgraceful to the Legislature that grants as to the parties that ask it.

When this bold attack on the rights of property became known, many asked me, "Who could be at the bottom of this infamous plot?" My answer simply was, "Our traitors, of course! our political agitators! that miserable section of our Synods both in the Upper and in the Maritime Provinces composed of both Scotch and native ministers, who for years past have been insidiously sapping the foundations of the Kirk, shaking the allegiance of the people to her, scheming extensively for funds of all kinds professedly for the Church of Scotland, when they had in view her destruction; monopolising the money sent from Scotland so as to strengthen their

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own position in wealthy towns, but cutting off all aid (where most needed) from poor country congregations, to starve them into 'Union'—preventing the extension of the Kirk—crippling her energies by every means in their power—bleeding in fact the Kirk nearly to death, and then reporting she could not live; colleaguely with enemies to destroy her, dragging her at length as a criminal before every Legislature in the Dominion to receive her death-blow, and shamelessly glorying in throwing down the church of their fathers!—throwing dust, meanwhile in the eyes of the Church at home to hide their plot. Such a widespread conspiracy against the Kirk is only parallel (to compare Church with State matters) by the mutiny of the Sepoys in India against the authority of their sovereign. In both cases you see the same plans adopted, the same aggressive spirit, the same scheming and agitation, seducing of people from their allegiance, intriguing and conspiring with enemies, the same depreciation of British rule and assumption of power, the same attempting to seize the property and trample on the rights of others, and the same persecution of all who do not join them; in short, a deep-laid plot to overturn the existing power, and raise another on its ruins, and the same false reports sent to the Old Country to conceal it. Their forming a league with our inveterate enemies, the Dissenters, now openly compassing the disestablishment of the Church of Scotland, does itself show what their plot means. As for these open enemies, their hostility is harmless compared with the treachery of the conspirators inside the Kirk; it is only part of the old battle which Dissenters have ever waged, and are now waging, so fruitlessly against our Established Church. Your Honours are indeed aware that ever since the establishment of the Protestant Kirk in Scotland she has been exposed to the assaults of enemies. In ancient times she had to contend against all the power of Rome on the one hand, and of England on the other, and in the maintenance of her just rights, she passed through many trials and sufferings: for thus it is the ordinance of God that "through much tribulation his people should enter the Kingdom." In times more recent we find that for a hundred years past she has had enemies of a smaller sort sprung from her own bosom, the said Dissenters, who left her for reasons they thought sufficient, but who, instead of occupying an independent field, have remained thorns in her side, full of bitterness to the mother to whom they owe all the good they ever possessed. And strange to say, their rancour was not confined to the Old Land, but has been carried with them to the new, "nursing their wrath" till they could pour it forth on some inoffensive Kirk! And so in Canada, as in other parts of the empire, wherever the time-honoured Kirk of Scotland planted her standard, and the triumphant colours of the Scottish Covenant floated on the breeze, there also her enemy was sure to find her. I can point to places in Canada where the Kirk had long laboured in the Gospel, when Dissenters came and framed meeting-houses within a few yards of the Scots' Kirks to obstruct the good work of the establishment. Oh! shame, shame! "tell it not in Gath!" Yea, tell it all the way, if you please, from Gath to New Glasgow, and from Askelon to Ottawa, that every one may know exactly the animus of our foes, and let their tenantless meeting-houses stand as memorials thereof.

To destroy the Established Church of Scotland has thus ever been the object of Dissenters at home and abroad, as if persecution were a chief part of their religion. For this they have lived and laboured—united and disunited, and united again with all who would help them against her—for this, Proteus-like, they have changed sides and forms, and names, passing under

various 'voluntary' designations until about thirty years ago they took the name of 'United Presbyterians of Scotland;' shortly after which those of them that were in Canada, finding some fresh Dissenters from our own Kirk who left us in 1844 in imitation of the Free Church of Scotland, readily joined with these against us, both parties adopting an entirely new name, 'Canada Presbyterian Church,' and both now sacrificing their very patriotism with their principles (Canada having nothing to do with their Presbyterianism and Voluntarism and Freechurchism, being diametrically opposed) sacrificing, I say, their very patriotism with their principles, and out of very doggedness and rage against our glorious national name, spiting themselves to the extent of sinking and losing altogether the Scottish name, and assuming (without a shadow of authority) a name unknown to Church history, to catch some favour in Canada. Behold then our old foes the Dissenters, Scotch U. P's., and Free Church imitators, appearing on the scene abroad in a new shape, doubled and disguised under a (as usual) self-dubbed soubriquet of "Canada Presbyterian Church!" Startling combination! terrible commination this against the true Kirk! When Herod and Pilate were made friends it was fatal to Christ. And now let us see how this *united body* whom I shall still call by their proper name 'Dissenters,' have carried on the war against our peace-loving Zion. For many years they had fought furiously against her in two divisions, attacking her right and left like two demons under the separate commands of Free and U. P. "The rains descended, and the floods came, and the winds blew, and beat upon" the devoted Kirk—but they prevailed nothing. The peace-loving Kirk of Scotland, founded on the Rock of Ages, and protected by her Divine Master, remained unmoved by the windy storm and tempest! New tactics were resolved upon—the two commands were merged into one (their principles as we said, sacrificed again) under the mysterious jargon of C. P. C. in the Upper, and P. C. L. P. in the Lower Provinces, (which I suppose amount to the same thing.) And now one grand united simultaneous assault was made—the Kirk never felt it! New counsels were planned. To storm the strong bulwarks of the Kirk was found impossible, but to win over the *conspirators inside the camp*, who were now raging to destroy her, was very easy. The war went on—but while the true sons of the Kirk bravely defended her leaguered walls, lo! to their horror a flag of surrender was run up at Kingston, quickly followed by others at Chatham, Hemmingford, Quebec and Charlottetown. Fired with indignation at this treacherous movement, the whole Kirk from Niagara to Nova Scotia denounced the traitors, and threatened them with condign punishment. All the assaults of the enemy outside were nothing to this cursed conspiracy within the camp. All our hardships and sufferings hitherto were nothing till now, when this miserable Sepoyism sprung up among our own brethren. The mutineers, throwing off the mask, now appeared in their true colours, and their revolt disclosed itself in all its horrors. Nothing but confusion and anarchy reigned around as brandishing their axes, the conspirators broke down the carved work of the sanctuary, and fired the gates to open a passage to the enemy. Fierce was our struggle to extinguish the flames and save the stronghold—brother was arrayed against brother—late friends turned on us like fiends—every wicked passion of plunder and destruction was let loose, and every feeling of love, gratitude, and fidelity trampled in the dust. Vainly did we remonstrate with them, and call on them as Kirkmen, both Scotch and Native, to lay down the weapons of their rebellion, and remember their duty to their Mother Kirk and their vows of allegiance to her, and even threaten them

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for their treachery. Carried headlong by the vile lust of spoil and power, they would listen to no proposals; and aided by the foe outside, they increased in numbers, and finally going over to the enemy's camp at St. John, shamefully made terms with the foe. Some of these disgraceful terms were published, but many kept secret, namely, that the Kirk's deserters were to be well paid for enlisting into the enemy's ranks—the arch-traitor bargained to get all the students of the new sect to fill his empty benches, though there was some grumbling about this. Each traitor minister made sure of doubling his stipend either by annexing the congregation of some high-principled non-conforming brother, or by getting a double share of the temporalities. One from an island agreed to betray his Kirk only on condition of having \$800 a year added to his stipend—they made him content with the half of it, especially as his two brother clerics agreed to do the same for a fourth of the money. There was some quarrelling about the disposal of funds to be stolen from the Kirk, and of her Church Property, Manse, Kirks and Colleges, the new recruits of the enemy's army wishing to keep the lion's share. The negotiations were once near broken off by such contentions when the leader of the traitors rose and said, "Friends and accomplices, we have done much, and will yet do more when we have obtained the all important legislation; for of our spoils we cannot yet be sure till the law says so. Then I'll make you all equal out of the confiscated possessions of the Old Kirk, whilk I calculate will amount to some hundreds of thousands, forby a guid hawl I expect to draw by a little maneuvering frae the Colonial Committee!" This speech silenced contention. A bribe moreover of \$400 per annum from the spoils of the Kirk held out to disabled ministers as a retiring allowance induced a multitude who were never inside a college door to put on a white tie, and join the confederacy. Among other things it was agreed to abolish the Gaelic language, as none of the ignorant Unionists could speak it, and because the Highlanders stood true to their national Kirk. Many other matters were discussed, but the spoliation of the Kirk of Scotland (concealed under the name of 'Union') was the main point agreed on by all. The spoil to be obtained thereby was immense in the eyes of the half-starved Dissenters, and even of the traitor-jackals that provided the feast for them. Perhaps to those present who knew the legal rights of parties, it was amusing to see the robbers of the Kirk dividing in anticipation property to which they must forfeit all claim, and the frantic joy of themselves and accomplices at the thought of sharing it between them. Since the consummation of this piece of villainy many professions of affection and many sweet words have passed between our old and new foes, and many coquettings between them, to the infinite disgust of all true men of the Kirk—the villain traitors generally concluding their black deeds of treachery by profanely taking the Sacrament along with their accomplices, and then singing a hymn together, when the only song that became them was, "*Such a parcel of rogues in a nation!*"

Meanwhile the defenders of the Kirk were as determined to maintain her independence as her traitors to sell it, and stoutly manned her walls, and repaired her breaches. Not less eagerly did the foe renew the assault, and hurl his wrath on the old battlements that proudly flaunted the scarlet and blue colours. Powerfully re-inforced by the new schismatics, the joint-armies of the enemy assailed us with re-doubled fury on all sides. Pitched battles from the remotest parts of the Provinces have been fought all the way up to the ramparts of Quebec and Abram's Heights, and thence to Ottawa, and fought by them in vain. Unable still, therefore, to overthrow our Zion so

nobly defended, our foes and traitors are at their wit's end—one day launching against us every Legislature in the Dominion, and the next trying a stratagem of soft words, to destroy us, and effect by fraud what, even united, they cannot by force. But vainly do they show their teeth, and vainly does the wolf put on the sheep's clothing, and cry "Union! Union!!" We will neither be intimidated by their threats, nor deceived by their flattery, to swerve a hair's-breadth from our high position as the Established Church of Scotland. Gladly, yea generously, will the Church of Scotland receive her erring children back to the fold—she keeps the way open for their return—and earnestly desires their re-union with her; but this can only be on one proper basis—that of herself. The Church of Scotland is determined to hold her honoured position; maintain her independence in the face of all enemies, and scorns to lose her national identity by union with any one. Friends of the Kirk, be not deceived by the wolf's cry—what is "Union" to their body is to yours dis-union and death! Thus I have placed before your notice:

(I.) OUR AGGRESSORS: respecting whom (to speak first of the Old Schismatics of 1844) some things will readily strike you;

1. That on this side of the Atlantic there was no need for such Dissenters at all; that whatever reasons might once exist in Scotland for dissent, (for even there every cause of it is now removed), none ever existed in Canada. As expressed by the Synod of 1844, and "*agreed to by all*," the alleged causes of disruption at home do not exist here." This being universally admitted, even by the said Schismatics then in Synod, and our Kirk being perfectly free, dissent therefrom was wholly unjustifiable; and when it originated with the said schismatics *only five days after* they had agreed to the foregoing resolution, (strange inconsistency!) it was characterized by the said Synod as "the most perfectly uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ!"* The so-called "Canada Presbyterian" sect sprung from that schism, and, like their brethren in the Lower Provinces, united with the older Scotch Dissenters, being therefore nothing but a poor imitation of, without a single reason for, the Free Secession of Scotland, has thus gone on a wrong footing from its commencement—been actually no Church at all, but, *themselves being witnesses*, a collection of schismatics, without cause, in revolt against the true Kirk of Christ, from the hour of their split down to the present day!

2. That in propagating dissent abroad, they have necessarily maintained an aggressive policy towards the Kirk, using every means to injure her while imposing on the credulity of the ignorant; scattering broadcast their favourite charges, that the Kirk of Scotland is the creature of the State; her stipend a tax on the nation; that the Queen is her head, while Jesus is theirs; that our receiving endowments in Scotland was selling the Lord Jesus for thirty pieces of silver, (which silver pieces these changeable voluntaries now so greedily covet). Anything more false or ignorant cannot be imagined. The merest tyro in Scottish history knows that the Kirk of Scotland shaped her own creed and constitution from the Word of God alone, independently of the State, and was fully organized as a Church under Christ, her only Head, long before the State had anything to do with her; and that the State is only in honourable alliance with her at this hour, as well becomes a Christian nation; while, as to her moderate endowments, they are simply of the nature of interest for value received, (in land and other property), by the landed proprietor, which he is bound to pay to her under the most solemn national

* Signed by the Rev. Dr. Cook, Quebec, now himself aiding the new schism.

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compact, and which property and lands belong neither to him nor to the people, but are, always have been, and will be, her own rightful property. But it were endless to tell all the silly stories invented by the enemies of the Kirk. Let me reply to them that the only "creature of the State" I know of, will be the mongrel quasi-church which the said dissenting sects, sacrificing all their boasted independence of the State, *now humbly ask your Honours to make for them.* They lay at your feet stuff of different kinds, and ask you, by legally uniting these heterogenous elements, to make a kind of church out of them; and make it any shape or form you please, they will thankfully receive it, granted only that you send *the silver pieces along with it!* They implore you to be kind god-fathers and god-mothers to the little imp expected to be born in June! Not so the Church of Scotland—she will not allow you, gentlemen, nor any power on earth, to touch *her* creed or constitution—she only asks, what she is entitled to claim, your protection while defending her rights.

3. That they have used language the most opprobrious towards our Kirk in their printed Protest, which, in imitation of the Free Church, they issued at the time of their split in 1844. Charging the Church of Scotland with corruption, and stigmatizing as false to their vows all who adhere to it—which Church, the authors of said Protest had *but five days before*, declared there was *no cause for leaving!*—it says that they "were bound to testify against the defections and corruptions of the Church of Scotland; that the due and proper testimony against such, was a termination of the connection of the Synod with her." It then says that our Kirk in Canada "is *lending the weight of her influence to the support of principles which are incompatible with the purity and liberty of any Church, and which are fitted to do grievous injury to the cause of the Redeemer throughout the world;*" also that, "*by leaving an open door for the admission of ministers and elders from the Church of Scotland, holding unsound views on the great principles aforesaid, she has most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of office-bearers, prepared to submit to the same encroachments of the civil powers by which the Church of Scotland has been enslaved!*" etc. It is needless quoting farther. This is sufficient to show the General Assembly, and every Church of Scotland minister at home and abroad, that we could never join with a sect holding such language—language which brands *every minister and member* of our Church as unfaithful to the Great Head of the Church, and which they hold to this hour in said Protest. It consequently follows that *every minister and member of our Kirk in Canada who joins them* subscribes to that document; endorses all the scurrilous statements of that piece of rubbish; acknowledges that all its charges against their Kirk and themselves are true and well-founded; that their Kirk, in fact, never was a Church, nor themselves ever ministers of Christ at all! Will our infatuated brethren consider this before they leap blindfolded into the fatal Union!

4. That in league with our brethren, the New Schismatics, they have formed a Presbyterian trade-union—a sort of ecclesiastical ring to promote their own ends, and which, like all trade-unions, is forced on in defiance of the feelings and rights of others. To seize our church property and rise to power appears their object: for never would dissenters seek alliance with the establishment, but to get hold of our Clergy Reserves, and never would our treacherous brethren join with them, but for a full equivalent. Every traitor minister has counted the cost; the bargain has been struck, and the agreement come to. The disposal of our Church Property, Funds, Temporal-

ities, Kirks, Manses, and Colleges, has been planned and agreed to. "Union," therefore, is only a catch-word for a scandalous piece of dishonesty, *the robbing of the Kirk of Scotland!* All who join it have stipends increased; all who do not are ostracised and threatened with the loss of benefice, and consequently driven, as they now are, into Courts of Law to protect themselves.

5. That the movement is but an echo of the great cry at home—part of the last desperate effort which dissenters in Scotland and elsewhere are making to assail the impregnable Kirk, and save their sinking cause, seeing the ground now cut from beneath them by the late glorious abolition of patronage. It is amusing to see their inconsistency, hurry, and despair at this moment. These are the men who for generations predicted the downfall of the Kirk, and denounced patronage as the grand cause of all Scotland's woes both in the Kirk and out of it: and lo! when by a kind Providence it is removed, and the Kirk, "clear as the sun," shines forth brighter than ever, they are crying out against its removal *as their greatest curse!* Oh! what inconsistent selfish mortals we are! It's truly lamentable to see them dumbfounded at the sudden turn of events; at hearing the jubilant shouts of the Scottish nation rejoicing at the restoration of their National Zion to her glorious position of 1690, and the bright prospects which now lie before her! Scotland's Kirk, like her beautiful Metropolis, is truly a city set on a hill streaming her light to the ends of the earth, and her enemies are confounded and in the dust. Alas! what *self* lies beneath their disestablishment cry! Oh! 'tis sad to see the false prophets trembling in their shoes and howling, "Our occupation's gone!" as they see the streams of Scottish population flow back to their natural channel, the good old Kirk, and their own meeting houses, like Indian canoes, when the tide is past, left high and dry on the shores of fate without a hearer! Mingling their piteous howls and brays in Synod and Music Halls with the most frantic fulminations against our good Kirk, and the falsest statements respecting both themselves and her, they have through some radical scribblers in Edina scattered abroad only the poison of lies to be greedily swallowed, alas! by weak brothers on this side of the Atlantic, and again spouted forth by them in small venomous globules (misnamed Globes) at Toronto!

6. That the New Schismatics of 1875, of whom we shall now speak, are themselves in the same position with those of 1844, and with much less excuse, and that the same language which the Synod thirty years ago addressed to the latter may justly, and with much greater force, be applied to themselves; namely that *theirs* "is the most uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ!" Nay, the schismatics of 1844 were able to state their reason for dissent which their illiterate imitators of 1875 don't seem to be able to do. Not one of them, not all of them together have been able to render a reason for their intended schism. And it is evident that these New Schismatics of 1875 have no more right to take away with them the good things of the Kirk than had their predecessors of 1844. Nay, the Schismatics of 1844, leaving their Kirks and Manses behind them, behaved like gentlemen compared with their pilfering, plundering followers of 1875!

7. That their so-called "Union" is no union at all, but the completion of the revolt against the Kirk initiated by the Old Schismatics in 1844. As Mr. Bremner lately stated in his evidence before the Legislative Committee at Quebec, "the allegation of the Bill is not true. The Bill alleged that the object was 'Union,' whereas it is merely the completion of their schism of

1844. The proposal before your Legislature is exactly the same as the one brought forward and rejected by the Synod which met at Kingston in 1844, the Synod pronouncing it (in words already quoted) 'the most uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ.'**

8. That their so-called "basis of union" (as noticed by Mr. Bremner) has been most artfully drawn up, so as carefully to conceal *the real grounds of difference* between the Kirk and the Dissenters—is full of the most vague statements calculated to mislead the illiterate, and obtain the blinded assent of congregations which were required to say "Yea" or "Nay" thereto without examining the matter. Deceived by the promoters of "Union," whispering in their ears "that they would still be the Kirk of Scotland after they joined the 'Union,'" many had unknowingly put down their names, and many returned as in favor of it who were utterly opposed to it.

9. That the assent thus blindly obtained was by a master stroke of Jesuitism used in bringing about *the abolition of the Church of Scotland in Canada* without alarming those who had thus in ignorance put down their names, and before they had time to consider the matter.

10. That in their extreme anxiety to consummate this nefarious business, and force the obnoxious "Union" at all hazards, the treacherous unionists acted illegally in their late meetings at New Glasgow and Toronto, the meetings being no regular Synod meetings, but meetings in violation of the constitution of the Kirk, to receive their own changed and therefore new remits, without giving the people time to consider them, in terms of the Barrier-Act, said meetings being convened at a wrong time and place, many names of members being kept out of the Synod roll at Toronto; business despatched without receiving lawful overtures from Presbyteries, and congregations, and *measures involving the most sweeping changes* passed without being sent down to Presbyteries and Kirk sessions *for a year's consideration*, and thus giving *the Church at large* time for considering the nature of them and receiving replies, thus over-riding the Barrier-Act of the Church of Scotland; that the Toronto meeting was held (silly enough) both at the time and place *where a Local Legislature was to meet chiefly composed of enemies of the Kirk*, and hastily closed immediately previous to its opening, so that Bills (no fewer than five in number to overturn the Kirk!) which would not bear the light of day, or the discussion of our people, might be forced through the Legislature *at once* before they could be seen!† So shamefully and hurriedly was all this done, in defiance of the rights of Kirk people, that *the Private Bills' Committee did not take time even to read, far less consider them!* All this is fully stated by Mr. Bremner in his evidence at Quebec. "But," he says, "the most glaring violation of the law was the disregard of the Act to prevent hasty legislation. The reason for this was obvious; the promoters of the Bills acknowledged that unless they were rushed through at once there was less chance every day of securing their object. The more the matter was discussed, the greater was the dislike to the proposals. In the resolution moved by Mr. Croil, seconded by M. Mylne, it was proposed that the remit on which these Bills are founded, should be sent down in terms of the Barrier Act. Now the meeting at which the remits were considered, was not a *next* meeting at all, far less a *next* annual meeting. No time therefore was allowed to the people

* Evidence of Mr. Bremner before the Private Bills Committee, Quebec.

† See an important document, "The Protest of the Rev. Robert Burnet of Hamilton, and the Church of Scotland party against Union."

to consider the matter. The meeting in Toronto was an adjourned meeting, and the result was a denial of justice to the present petitioners. The meeting of the Synod was in November, the Legislature met *immediately* after. There was no time to take legal steps until the Bills were presented, and the Legislature was seized of the matter." Mr. Bremner also said he had "a letter from the gentleman conducting the case in Toronto, which showed that the Bills had been forced through the Private Bills' Committee by Mr. Fraser, Commissioner of Public Works, *the Committee not taking time to read, far less to consider them.*"* *So much for the manner in which Bills of such importance were treated by the Ontario Legislature!*

11. That the Quebec Legislative Committee, seeing the violation of Church Law, and the unwarrantable haste with which such important measures had been rushed through the Legislature at Toronto, rejected at first the "Union Bills" altogether, stating that *their preambles had not been proved to their satisfaction*. Every one, even Roman Catholics, were indignant that Bills of such importance, involving the fate of the noble old Church of Scotland, should be so treated. Even common people on the streets of Quebec, were heard expressing their resentment "that a Church which had been such a blessing to Canada for generations, as the Church of Scotland, should be snuffed out of existence with as much indifference as they put out their tobacco-pipes, by a parcel of roughs at Toronto!" It spoke certainly to a very low state of morals and barbarism that Bills of such importance should be decided in a moment by those *who did not even read them*, and probably were not able to understand them; that fellows who last spring left their *rail-splitting*, should now slash and cut to pieces the venerable National Church—scarcely knowing what it was—as so much useless lumber! A sense of injury and public wrong moved the hearts of the people. It was evident to all that the minority, represented by men of the highest standing in Church and State, *had right upon their side*, which the majority had not; that the cause of the latter was bad, from the very turbulence of their proceedings, some of them even in the pulpit on the Lord's Day, having so far forgot the sanctity of the place and day, as to launch forth in the wildest invectives against honourable members of the Quebec Legislative Council, because they did their duty in regard to the Bills. The Hon. Mr. Ross stated in the Council that "language almost incredible had been employed by a certain minister and members of the Presbyterian (Unionist) faith, with respect to some members of this House." The Hon. Mr. Ferrier stated that "Members of this House could not discharge their duties except under the penalty of being made 'butts' for the vengeance of the dissatisfied! The Committee simply desired to do their duty faithfully; yet he had been attacked so violently, that it appeared as if his assailant had lost his reason; saying that the Committee was totally incapable of dealing with the subject, and did not understand it. (Hear, and laughter). By-and-by the same gentleman addressed the Committee, and, as he did so, his eyes flashed as if he was a maniac, and the moment he delivered his speech, he went off as if half-a-dozen hounds were after him. He might attack a Legislature from his own pulpit, but he had no right to attack individuals by name who were doing their duty conscientiously. He believed that gentleman was threatening to send up petitions against the existence of the Legislative Council (hear, hear) *because it would not do as he wished!* For his own part he could not conscientiously promote Bills which had not been duly considered, and

* Mr. Bremner's evidence before the Quebec Legislative Council Committee.

were opposed by such a highly respectable minority. He thought a year's delay might be well. Unless Union was harmonious, it only tended to evil. He had received a telegram which stated that *if the Bills passed, all hopes of 'Union' were at an end*. It was quite evident from the conduct of the 'Unionists,' why they were not unanimous—their spirit was not Christian—and if exhibited generally, the people of this mixed community could not live together."

The Hon. Mr. Starnes said, "he was very desirous that so important a measure should be re-considered. He was not a Presbyterian, but he would be sorry to do anything injurious to the noble old Church of Scotland. *Nine-tenths of those interested knew nothing of the Bills*, and it was only fair they should have an opportunity of considering them."

The Hon. Mr. Beaudry stated that "it was felt in the Committee that the rights of the minority should be respected, and he believed that nothing would be lost by detaining the Bills for one year. *They had not even been seen by the parties!* He believed that those opposed to them, as well as those who had been silent, were entitled to have them distributed by the parties in favour of 'Union.' With these views he and the other members voted as they did, and he believed that the interest of the different parties would be best served by a year's delay. Those in the Maritime Provinces were equally entitled to see the Bills and consider them leisurely." Thus fairly and rationally did the gentlemen of Quebec Legislature deal with the subject—how different from its treatment at Toronto!

12. That the "unchristian spirit" of the Unionists forthwith discovered itself seven-fold more than ever when they heard of the rejection of the Bills by the Legislative Committee, in their violent attempts to upset their decision, desecrating the very Lord's Day in rousing up the rabble, and taking the names of Sunday scholars even to swell out their petitions, to intimidate the Council, and force them, right or wrong, to alter their decision and rush the Bills through Quebec, as they had been through the Ontario Legislature, *before those opposed to them could read or see them!*

13. That the objects pursued by the Unionists at such a sacrifice of principle, and even of common decency, can be none other than pelf and power. We have shown that the movement is mercenary—it is also political—religion having nothing to do with it. Their object is to attain power—by increasing their party to out-number Catholics, Episcopalians, Methodists and others, and thus by a numerical force, carry things their own way and to their own advantage in parliament. But the movement points to something farther; the attack on our ecclesiastical, seems only preparatory to an attack on our political institutions. What may be the end or issue of the plot we cannot yet see, though the more it unfolds itself, it discovers the more a spirit of destruction, selfishness, if not sedition. But as the loyal Church of Scotland stands in the way of their schemes, it must, in the first place, be swept aside.

14. That with the view of carrying out their objects, the Unionists have for years back, (unlike preachers of the gospel), been acting the part of agitators and sowers of sedition in the Kirk, sapping her foundations, crippling her energies, degrading her by every possible means, scheming at the same time with grasping eagerness for funds of all kinds for ministers, endowments, augmentation, and especially for Queen's College, to obtain which its promoters were moving heaven and earth, publishing their wants everywhere here and in Scotland, (whence they got a large grant) creating quite a ferment about their own and its necessities, all people's hearts were stirred in

the matter, and money flowed into the College in tens of thousands! Now all this was done (including a new Widows' and Orphans' Fund in the Maritime Provinces, only two years ago) *professedly* for behoof of the Church of Scotland—*only on her account was the money given or received*. But as it was done by the very parties who are now foremost in putting the Church of Scotland to death, it seems unquestionable that, when they raised these funds *ostensibly* for her, and since their wicked revolt was planned, as has been discovered, *they had that revolt in view*, and intended to apply such funds to their own purposes. And if this is really the case, and if they place it beyond a doubt by attempting (after their disunion) to appropriate such funds or property, it is plain that they are guilty of raising money on false pretences, and are liable to be involved in a charge of *dishonesty*.

Lastly, the *base treachery* of our brethren will chiefly draw your notice. To these men, who have compromised the honor and compassed the destruction of their own Kirk, let me now speak: Oh! false brethren, what is this that you have done!—why betray the Church of your Fathers!—why sell your birthright for a mess of pottage! Was it faintness, fear, or the love of fifty lucre that has made you traitors? Only the last, it would seem; for our Kirk both in the Upper and in the Maritime Provinces is strong, and well furnished with every means of defence; her resources, the temporalities, wisely laid up for her future maintenance, far exceeding those of her enemies. O base men, to betray your trust, and conspire with our foes to seize those temporalities and all her possessions, to share them between you! As for these foes they are honorable men compared to you; you who have ate the bread of the Kirk, and sucked her breast—the Colonial Committee—your whole life-time, and now when you think you can get no more, basely turn round and stab the Mother that nourished you! O, you base villains (your conduct so outrages me I cannot temperate my words), was it for this that the Church of Scotland ordained you; that the people of Scotland through all their churches and chapels raised such vast sums of money, and that the Colonial Committee therewith paid your passage and maintained you for years in Canada, granting at the same time such large endowments to Queen's College! Was not all this done on the distinct understanding of your promoting solely the Church of Scotland, of gathering congregations, erecting churches educating students solely in connection with her? Yet, as false men, you conspire to overthrow her, diverting from its original purpose her property to build up her enemies, and form with them a new sect of which Scotland knows nothing. Ungrateful men! who had in fact a monopoly of the Kirk's bounties, and many of you, both Scotch and native ministers, educated at her expense, (for if she was kinder to one than another it was to native ministers) is this the reward for all the blessings she has heaped upon you! You especially, who come from the Old Land, and pledged to her protection by every sentiment of honor, you who so boasted of being her great defenders, is this your fidelity to her! Are ye so dead to every right feeling, even affection and gratitude (feelings which have place even in the breast of a savage) not to speak of patriotism, as to consent to the annihilation of your own Kirk, (your own beloved Kirk of Scotland) to make room for her enemies! For by leaguings with them you will not find what you stupidly call "Union," but simply *absorption*; your name, interests, independence, and identity all absorbed and swallowed up by your more numerous partners, while *theirs* remains unchanged. One of them thus frankly expressed himself to me: "Why, the Church of Scotland people are surely bewitched! Foolish Galatians, to leave the faith of their fathers,

they are rushing blindfolded on their own destruction. Are they so pig-headed as not to see that we voluntaries gain everything by Union, while they lose everything? And after we are united we will make them feel that we are their masters. The truth is, though we now profess great attachment to those Kirkmen who betray their Kirk, *we despise them in our heart*. I tell you this in frankness. Are they so stupid as not to see that we retain everything unchanged, only vastly increased, while everything of the Established Kirk with its principles is extinguished? We triumph—they yield. On our side it is aggrandisement—on their's annihilation!" Seeing then that the Union-cry is the death-warrant of the Church of Scotland with all her glorious principles for which your fathers bled and died, will ye, O treacherous men, listen to it! By forming that wicked union with our foes you only increase them, and do your best to annihilate the Church of the Martyrs and Covenanters; you promote not union, but disunion from the Church of Scotland; you sin in the sight of God who hates all schism; you grieve good men by your dishonorable conduct; you forswear yourselves by breaking your solemn ordination vows; you belie your principles as upholders of an Established and a National Church; you strengthen the hands of her enemies, madly seeking her destruction, and would place her neck beneath the heel of the destroyer; you offend all true subjects of the Crown by destroying the Loyal Kirk and fostering disloyal schismatics; you weaken the Church at home by lopping a branch from it; you do an unconstitutional, an unlawful act—an unkind and ungrateful act, what is unnational, unpatriotic; you break faith with the people of Scotland who gave their money only to promote the Kirk; you break faith with the people in Canada who gave subscriptions for the same purpose; you wrong those preachers coming from Scotland on the faith of being settled in Scotch Kirks here; you injure the Protestant cause in America by throwing down the great bulwark of Protestantism; you injure the best interests of Canada materially and spiritually; you injure civil and religious freedom; you cast a slur on the Church of your fathers; you make her the derision of abjects that are not worthy to be set with the dogs of her flock; you say in effect, that those who have heaped upon her abuse of every kind did well; that all the opprobrious language of their protest was right and proper; that their charge, that you denied the Headship of Christ, was just and true; you endorse their charge, that the Church of Scotland was in fact not a Church, and yourselves not ministers of Christ at all! You brand with shame and dishonor, not only your own names, but the names of all her great and good men who have done so much to evangelize the world; you teach the young to disrespect their Kirk as they do their parents in America; you teach the whole community to be covenant-breakers and false in their dealings, (for if ministers deal falsely with their Kirk, how can they expect the public to be faithful in their worldly matters?); you make yourselves robbers, for robbing the Kirk, and swindling her out of her property either *with* or *without* law, is one and the same crime in the sight of God; you aggrandize *some* ministers at the expense of ruining *others*, for where two congregations are "united," one minister is cast adrift without a situation; you act contrary to the wish of the people who have been entrapped into "Union" against their will; you outrage the feelings of those faithful to the Kirk; you are creating discord, disunion, and division over the whole Dominion; unsettling the rights of property, distracting and disturbing congregations, and shattering the whole edifice of the Church of Scotland. Of that Church you are the betrayers and murderers; you have, in fact, in every Province (while exalting her

guilty foe) dragged the innocent Church of Scotland as a criminal to be buffeted and abused, and put to death by Legislatures composed of infidels, barbarians, Episcopalians, Catholics, Schismatics, Dissenters, and enemies of every sort shouting with the rabble, "Not this man, but Barabbas!" You are plunging in lawsuits, troubles, and expenses, your faithful brethren, now forced to defend their rights before Courts and Councils. In a word, instead of aiding your patriotic countrymen now fighting the battles of the Lord, you are shamefully and ungenerously deserting them; instead of helping them to defend our National Zion, as wicked Edomites you open her gates to the enemy, shouting aloud to the Babylonians of every province, "Rase it, rase it, even to the foundation thereof!" Such are your doings in connexion with "Union," and they only need to be known to draw down upon you the indignation of the world.

Intending to separate from the Church of Scotland, could you not imitate her noble churchmen of 1843, who forsook *all* for the sake of their principles? But of course that was in *Scotland*. "No other country in the world," as Lord Jeffrey remarked, "could show such a spectacle!" How true his words! Other lands *imitate* the great struggle, but lack the courage and principle. Our new Seceders of 1875 will only secede if, snail-like, they can carry away their houses and temporalities on their back. They are not ashamed to stand before the world boasting they will do so and so, *if Government grants them so and so!* Your present position is one of the most pitiful and disgraceful ever seen in the world before. You stand before the world like children watching the turn of the wheel of fortune. You stand like weather-cocks ready to turn any way the wind blows. Having staked your prospects on the turn of the Legislative wheel, you are anxiously waiting its movement, and will go exactly as it goes. If Parliament grants you the rich temporalities, which is all you desire, you'll desert, and burn your old Kirk to-morrow, and set up under a new name; but if not, you'll cling to her like a burr, and not budge a foot. Depend upon it, you intend to be merry martyrs anyhow: determined to look well after number *one* at any rate! You will witness a good confession provided you can keep the "loaves and fishes;" but if you can't, you won't; you'll stick to them if they'll not stick to you, and desert your recruiting party after taking its shilling. What that party will think of you I can't say—I fear they'll not think much of you. But you don't mind what they think; your minds are on something else to watch how the temporalities move, and turn accordingly. Such being your *safe* principles, you confess that Mammon is your guiding-star; that the sordid love of the dollar *lies at the bottom of the whole affair!* Unprincipled men, I am ashamed of you. Pity that such as you ever entered our venerable Kirk, and the sooner you walk out of it the better. You are no longer worthy the Imperial name, "Church of Scotland," that of "Provincial Presbyterians" is good enough for you. And now you bid your souls luxuriate in the prospect of fattening on the spoils of a plundered Church—of preaching in Kirks no longer yours; of eating, drinking, and making merry in Manses which are stolen property—ah! beware, a vision, dread, and terrific! The grim spectre of an accusing conscience will start before you, disturbing your pleasing dreams; you will see a hand continually writing on the Manse walls, "Stolen from the Kirk!" while your children will point at you the finger of scorn, and a truthful posterity tell the cause of your unhappiness, namely, that your dwelling-places were all got by injustice.

Had you been honorable, instead of deserting her, you would have

stood true to your Kirk, especially at present, when her foes are mustering their strength against her, and the voice of the coming conflict is sounding over Britain. And had you been so rich that you needed aid no more, your duty was to refund to the Church at home, some part of what she lavished on you here, thus placing at her disposal funds which might aid her missions in other lands. Or if resolved to take the cowardly step of deserting her in the hour of danger, you should at once have resigned your livings, the law being universal that those seceding from any body forfeit all right to its property. But for you not only to desert her, but to take from her property intended only for her faithful adherents, bespeaks an utter want of moral principle; yours is a gigantic robbery that should be placed alongside many others for which America is famous.

Even had the Kirk been weak, there was no need to betray her. Look at England—the whole Scotch Synod from the Tweed to the Thames musters only twelve congregations, yet though ill-supported, it maintains its independence in the face of England, scorning to loose its national identity by union with other Presbyterians. But in Canada our Kirk was flourishing, numbering nearly 200 churches; partly endowed through her Clergy Reserves; well supported by Scotch settlers and the Colonial Committee's grants, with a college to train native ministers for which she obtained an Imperial charter. Nay, she had the high prestige of being recognised by the British Government as on the same footing with the Church of England. With such strength and resources she had no need of union; yet with all this, you have committed the parricidal act of basely delivering her up, property, prestige, name, and independence, to the tender mercies of her enemies! Like base traitors you have thrown down her bulwarks which no enemy could storm—while her true sons were bravely defending her, you hoisted the signal of capitulation, opened her gates to the enemy, and let them in like a flood! Miserable traitors, what will they say in Scotland when they hear of it? They will disown you! The General Assembly will depose you! The Colonial Committee will wring their hands and blush for shame that they ever made you their "trusty friends"—*you* of Synod Boards especially who monopolised all their favors, who were to them as a right hand and a right eye, from whom they drew all their inspiration and knowledge of the Kirk abroad, and who have so deceived and wronged them. Ah! poor Colonial Committee, after all the pearls you have showered upon them, do they turn and rend you! Foolish Committee, that patronised not the friends, but the foes of the Kirk; have you discovered at last that you were warming a snake in your bosom—nourishing wolves that have rent the fold? Ah! you are mortified, indignant that the Kirk's good money has been so misapplied and thrown away, and you are determined to demand it back from the Unionist traitors. False brethren of Canada, you see what is awaiting you. You seem to deprecate the storm gathering over all Scotland to burst upon you, by sending in haste a deputation to her shores to gloss things over a little, and throw some more dust in the eyes of the Assembly in addition to what some of you threw two years ago! Atrocious presumption! After completing the work of destruction on the Kirk, you send a deputation to tell the General Assembly you have done so? No, not exactly, this won't do. Your words, carefully prepared, must be smooth as butter, and, like the ancient oracles, capable of two meanings, one for Scotland, another for Canada. Should your deputation then speak deceptively they will profess to be a deputation from our Kirk; assure the Assembly of your undiminished attachment (you may say love,) towards the old Church of

Scotland (meaning you intend to originate a new one,) say that they have come to give the Assembly full information about their kind deed (the horrid deed of slaughter) to the Kirk, and the motives which led them to commit it; that the Kirk is in a highly prosperous state; that you have done all you could to promote her peace and prosperity, and prevent schism, and defend her against Dissenters and all enemies; tell the Assembly in one breath that you have toiled night and day to build up the Kirk (meaning the mongrel imp of 1875) and (with a sly wink to their transatlantic friends) say next that you have carefully (you may say, eagerly,) looked after temporalities and funds sent from Scotland (that is, that you have appropriated them) and done your utmost to promote her interest (those of the new sect); that you glory in the name "Kirk of Scotland," (say nothing about your taking her by the throat, and dragging her as a criminal before every Legislature in Canada, to compel them to strip her of her possessions—strangle her, and put her out of existence) in a word, say that she (meaning your trumpery Unionism) is as strong as ever: but *if the truth about your treachery reaches the Assembly's ears*, instruct your deputation to *fly for bare life*, "as if half-a-dozen hounds were after them!"

Should your deputation however, speak truth, they will say: "Moderator of the General Assembly, we are ashamed to appear in your presence. We come from Canada, a deputation from a so-called Synod illegally convened last November, and from that section of it which represents only treachery and rebellion. Our appointment therefore is null and void. In fact, ourselves were Dissenters till some years ago we got ourselves foisted into the Kirk, and all the time we have been in it, we have plotted her destruction. How successful we have been, let the following facts show: We seduced from their allegiance to her the majority of her ministers and members; under the deceptive name of 'Union' we got a mass of illiterate people to join, telling them *they would still be the Church of Scotland*. After sily getting their names to a piece of rubbish called 'basis of Union,' by a master-stroke of Jesuitry we used these in bringing about *the abolition of the Church of Scotland in Canada!* Alas! how we outraged the feelings of our faithful brethren! Determined to force the obnoxious 'Union' at all hazards, in defiance of all rights of the Kirk and her defenders, we at last acted illegally at meetings at New Glasgow and Toronto last winter, overriding the Barrier-Act of the Church, and rushing our Destruction Bills through Legislatures before the people knew their contents. Oh! sad story! we are ashamed to go on. It was a dark, gloomy day, that we met at Toronto to despatch the Kirk. It was the 5th of November, the Anniversary of the Gunpowder Plot. Our Unionist plotting at Toronto on that day, to blow up the Protestant Kirk of Scotland, is equal to anything that Guy Fawkes and his assistant conspirators ever attempted! Base conspirators that we are, we dragged the innocent Church of Scotland as a malefactor before every tribunal in Canada to receive her death-blow, shouting to the rabble, 'Persecute and take her!' only let us 'share in the spoils.' Yet God himself seems to be her Deliverer, for our great object to destroy her is not gained; she will flourish in Canada in spite of us, and the more we persecute her, we fear she will flourish the more. We have at least done our best to extinguish her in the fires of persecution. The injury we have done to religion is incalculable. The whole Kirk in Canada, Presbyteries and Congregations, we have rent asunder; a world of evil has been created, and hostile feelings engendered which will not die out in the present generation. Black day for Canada that we robbed her of the sound Protestant Church of

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Scotland, and gave her instead a spurious Presbyterianism; robbed her of the pure gold, and gave her the dross. When the first Schismatics left us in 1844, we said *theirs* was "the most perfectly uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ." But these words, after thirty years, we may, a hundred-fold more truly now apply to *our own*. Our schism from the Kirk is *altogether* without excuse, so much so, that we have never been able to assign *one* reason for it. It is a movement of baseness, wanton wickedness, and ingratitude beyond expression. If black burning shame doesn't cover our faces for betraying the Kirk of our native land, and having the audacity to come here and tell you so, it is because we are dead to every fine feeling of human nature. Moderator, we feel we have no right to be here; we are only a sham, and as soon as we turn our backs, and over the Atlantic, we will belong to a new-fangled sect, to be shaped and set up next month by a Legislature itself set up yesterday! The beautiful classical name, 'Church of Scotland,' is to be abolished, and a barbarous name substituted; we need add no more. Such is the reward for all you have done for us; for all the thousands your Committee has showered upon us! We have destroyed to the best of our ability your Kirk in Canada, and we come here to tell you so!" What reply the General Assembly will give to your deputation, I leave you to consider.

Having thus spoken of our Aggressors, let me now present to your Honors,

(II.)—OUR DEFENDERS.

This is the Church of Scotland party, composed of all the upright and high-principled men in the Kirk, as ministers true to their ordination vows, as laymen true to her communion. The attitude maintained by this party has been worthy of the Church to which they belong; with true dignity they have never replied to the insults of their opponents, but against their unlawful proceedings they have all along strongly protested. So far back as 1867, the late venerable Dr. Mathieson, of Montreal, a man universally esteemed in Canada, nobly stood up for the Church of Scotland against the incipient designs of the Unionists. This gentleman, for above forty years the great ornament of the Scottish Church, in Canada, and whose noble defence of her rights on every occasion, and especially on the public one of presenting the Address to the Prince of Wales at Kingston, in 1860, drew forth the encomiums of every one, might well be called the champion of the Kirk in Canada. To his unwearied efforts was mainly due the settlement of her rights spiritual and temporal, the decision of the twelve Judges of England affirming both to be exactly equal to those of the Church of England. True to the Kirk he loved so well, as respects at once her name, dignity, and status, her doctrines and worship, her simple and beautiful forms, the Doctor was ready on all occasions to do battle for the Kirk of Scotland. It was the finest oratorical achievement we ever witnessed in Canada, when at the Synod meeting with true dignity he would not even allow the very subject of "Union" to be mentioned, branding as conspirators and traitors those who would favor it, and completely silencing them by his unanswerable arguments. His memorable words on one occasion were, "If even all the ministers of my Church left her, I would in my own person uphold her, and assert her every right!" The Doctor rightly anticipated nothing but anarchy from a forced external union, where there was no unanimity of heart and mind. "Even supposing all were agreed," he writes, "there are

insuperable objections to a genera union. We have an Imperial Charter, (referring to Queen's College) which an Act of Parliament cannot annul, and we have a widows' and other funds which would be disorganized. I look forward to the discussion of the question *in the headlong spirit of the times* with great apprehension. The impracticability of the thing renders it almost ridiculous. The mischiefs that would involve churches; the unsettlement of the rights of property with the renunciation of the name; the lawsuits that would follow; the bitterness and contentions that would arise out of it are alarming."*

Such was the opinion of the Rev. Dr. Mathieson about "Union," a man of all others the best qualified to judge what was best for his own Church and religion in general in Canada from his long residence there, an opinion therefore of the greatest weight, and in that opinion he was supported by all the best men in the Church. So long as this noble man lived, the embryo Unionists in their holes and hiding-places durst not play cheep! After the lamented death of that eminent Divine, they came out of their holes and corners uttering at first a faint squeak at Kingston, which being repeated by lips of like ignorance, gradually spread to St. John, Halifax, Charlottetown, increasing in sound like the song of the frogs in spring, till the murmur waxed into a howl or bray such as now reaches your Parliament Halls. Stoutly has this Union-cry been met by another, "No Surrender!" on the part of the Church of Scotland. Stoutly and bravely has she all along contended for her rights; entering her protest against the union proceedings at every stage of them, and defending her honoured rights before every Court and Legislature in this country down to the present hour, when, as your Honours are aware, there is a large and influential minority composed of her leading ministers in Canada and Nova Scotia, and some of the principal men in the Dominion who are determined to stand true to the Church of their fathers, and who now call upon you, as Protectors of public property, to do your duty and protect them in their vested rights.

(III.)—THE CHARACTER OF THE DIFFERENT PARTIES.

From all that has been said, your Honours will perceive the *immense difference* in point of character which exists between the two parties who now approach your Parliament, the Aggressors, and the Defenders, and will estimate it accordingly. Limit your observations to the two parties within our own Kirk. Look first at the "Union" party plotting treason against the Church of their fathers even while eating her bread, fomenting schism, if not sedition, over the country, leaguings with her enemies, and making havoc of the church they swore to defend. Look next at the Church of Scotland party, standing true to every vow and principle for which their fathers bled and died; true to the best interests of Canada in conserving to her the blessing of our Protestant Church, and promoting peace, prosperity, and loyalty within her borders. On the one hand you see a set of men betraying their trust, forswearing their religion, and trampling their church in the dust: on the other, a band of inflexible heroes nobly defending their Church, their principles, and their religion—which of the two parties do you admire?

(IV.)—RIGHT versus WRONG.

In the different parties then ranged for the coming struggle you see in the Church of Scotland party *Right* defending herself against *Wrong* and

* Biography of the late Rev. Alex. Mathieson, D.D. Montreal.

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also against *might*, for the *traitors* far outnumber the *true* men. You see in fact a moral struggle (sufficient to fire the heart of every Scot),—a small band of heroes, worthy of their country, true to her colours, fighting against desperate odds to deliver a bleeding and downtrodden Kirk from her betrayers and murderers. So, as told in immortal story, the small band of Highland Heroes, though surrounded by hosts of traitors, withstood all the assaults of the treacherous Sepoys at Lucknow and Cawnpore, as they brought deliverance to the perishing and the dying. You see the same spirit, the same national ardour in these defenders of our Kirk, true to her sacred rights and blood-bought honours, and combating in her defence against leagued oppression and treachery. You hear the same sound of the patriot's voice—the voice of her deliverer, the true slogan of the Highlanders, the march of the clans coming to her relief, rushing to rescue her out of the hands of cowardly traitors and assassins: and it is a sight sufficient to fire the breast of every patriot!

(V.)—THE INJUSTICE OF THE MEASURE.

An act to enable enemies to spoil her; traitors, after deserting her, to hold her property; and a rabble of a packed majority to vote her out of existence at pleasure, and give her possessions to another, is simply an edict of persecution against the Kirk that should be placed alongside some of the acts of the Jefferies and Charleses! The Church of Rome has her possessions in Canada secured, the Church of England may multiply her dioceses there unmolested, but the Church of Scotland alone, though placed by the Imperial Parliament on the same footing with the latter, dare not lift her honoured head, but she is in danger of being struck down by a Provincial Legislature in the seventh year of its age! Sad degradation for the ancient and honourable Church of Scotland! Pitiful persecution, will it not defeat its own end? Such an act places the Kirk under ban and proscription in a professedly free Province of the British Empire! The cruel *injustice* of it will be evident to you when you remember that the law is universally laid down, that those seceding from any body forfeit all right to its property, as instanced in the case of the seceding Free Church of Scotland in 1843, and all similar cases. Those intending to secede from us in 1875, and set up a new sect with a new name stated in the Bill before your House, must submit to the same law with their predecessors. Our *new* schismatics have no more right to carry off the Kirk's property than had the *old*. Surely they must see this, unless their moral sense (sadly blunted as to the distinctions of *meum* and *tuum*) has blinded them into the belief that they can belong both to their *new* sect and to the *Kirk*, and thus draw two livings *at once*! Let me inform them that such a thing cannot be; such double-dealing and plurality of professions is tolerated by no creed, Mahommedan or Mormon, much less Christian: no religionists on earth are permitted to act in this slipshod manner, to *belong* to two bodies *at once*. From the moment they join the new sect they cease to be ministers and members of the Kirk of Scotland. By their own foolish act they make as clear a separation from that Church, and will find themselves cut off from her communion, just as completely as though they had joined the said Mormons or Mahommedans. Their connexion with the orthodox and Christian Church of Scotland will then cease and determine, and at the first meeting of our Church Courts they will be declared *no longer ministers of the Church of Scotland, and degraded from her ministry*. By consequence they will not be eligible for any of her livings at home or abroad, nor entitled to draw or hold any of her

property whatever, nor even admitted to her pulpits. Your Honors will perceive this to be strictly just and according to law: and for the Civil power to grant those who have forfeited all right to our property, a right thereto would be a deliberate trampling of justice under foot.

The injustice of such an Act will be further evident to you from the following reasons:

Because the Presbyterian sects applying for it are alien to us—Catholics and Episcopalians have as much right as they have to apply for it.

Because those intending to leave us, and join them, by such act forfeit all claim to our property—it being granted only to *bona fide* ministers of the Church.

Because such an act would at any time despoil of their livings those high-principled defenders of the Kirk now nobly fighting her battles; and to which act of oppression they will never submit; for having right on their side they will undoubtedly lay claim, legally and rightfully, to all property of the Kirk as its lawful trustees and claimants, and carry their case to England for redress.

Because preachers are being educated in Scotland with the view of coming to Canada, and on the understanding of being settled in our Kirks here, and who have a legal right to be so inducted, which stranger preachers have not.

Because the whole property of our Kirk is the gift of her members or of the British Government. Of all the Churches and manse in the Upper and in the Maritime Provinces, nearly every one has been erected by funds raised for that purpose in Scotland, and they are secured to her by special Acts of Incorporation by the Local Legislatures, the words of the deeds being that "Divine worship shall be performed in said churches *in all time coming* only in connection with, and according to the faith, doctrines, worship, discipline, and government of the Established Church of Scotland." The Clergy Reserves were granted to her by the British Government in 1853, in recognition of her services in Canada and her status as an established Church. Queen's College, Kingston, was specially secured to her by an Imperial charter which no Act of your Parliament can annul. Other institutions, trusts, and funds for ministers, widows, orphans, and endowments were given and devised to her by the donors and legators on the distinct understanding of being applied solely for her behoof, and never alienated to another body. Here then are nearly 200 churches, manse, glebes, temporalities, funds and colleges, the title to all which is bound down in the *strongest possible terms* to the Kirk in Canada in connection with the Church of Scotland, and the revenues so secured that none but a *bona fide* minister of that Church can lay claim to them—here is property as inalienably and indisputably hers as any property in the Dominion is that of its rightful owner—established church property to which no Dissenter, Schismatic, or alien has any claim whatever; here are not only religious, but civil rights of the highest importance involved. The palpable and flagrant *injustice* of alienating any such property I need not point out to your Honors.

(VI.)—THE CLAIMS OF THE CHURCH OF SCOTLAND HERSELF to your regard (apart from any other consideration) furnish the strongest motive for rejecting the Bill. Not to speak of her status as an Established Church recognised for centuries, and therefore entitled to your highest respect; not to speak of her renown as the great historical Church and bulwark of the Reformation, and therefore endeared to the hearts of

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Protestants; not to speak of her exalted position as a National Church upholding the great doctrine, denied by the unsound Dissenters, that the Lord is Head both of the Kirk and of the kingdom—that “the kingdom is the Lord’s; and that He is the Governor among the nations”—nor of her being the beloved Kirk of a land dear to some of you—the land of arts and arms, of romance and song, of mighty and glorious deeds—in a word the Kirk so much loved and attended by your Sovereign, Her most Gracious Majesty, the Queen, whom God bless and preserve; to say nothing of all this, nor even of the great work she is performing abroad; a work lately noticed in an English paper † setting forth her many schemes and missionary operations over the world, together with the vast amount of her collections raised in Scotland for these objects, showing the strong hold she has on the attachment of the people of Scotland, ‡ and calling forth the unqualified admiration even of those not belonging to her communion—to say nothing of her labors in other lands, and confining your view simply to what she has done for Canada, how manifold are her claims to your regard! Go back fifty years to the time when your unenclosed forests heard only the howl of the wolf and bear, or the warwhoop of the Indian; when the rude log-house was pitched where your cities now stand; when missions were few, and these chiefly devoted to the Church of Rome, and even then you find Missionaries from the Scottish Church carrying the blessed tidings of salvation through your land, and laboring to convert idolators to the pure faith of Jesus. Schools at that time were few, and the educated ministers of the Kirk supplied the want by giving to the natives at once the blessings of Christianity and the benefits of knowledge and civilization. As in ages far remote, the early missionaries of the cross and pious Culdees first imparted these blessings to Caledonia, so these Caledonians imparted them to Canada. Engaged in this good work of preaching the Gospel, and training up the young in religious and secular knowledge, who can estimate the blessings they imparted! When many years had passed, and when the luxuriant foliage of the forest had nearly overgrown the old log-house where they first lived, how many good people of Canada have I met in their sylvan retreats, who told me they were indebted for all the learning and religion they ever had to the good old Scotch ministers who long ago had christened them, given them Bibles, and preached to them Jesus! How many a “wilderness and solitary place was made glad” by the approach of these Scottish missionaries, who scattered around them the blessings of religion and humanity, as did others of the same nation in other lands, such as Moffat and Livingstone in Africa, Duff in India, Burns in China, Geddie in Erromango, McGregor in Nova Scotia, McDonald in Prince Edward Island, and countless others over the world. I say, look to the time when Canada received, so to speak, her Protestant education at the hands of our Scottish ministers, and you will estimate the debt of gratitude she owes to their Church. And while working the good work how many their hardships and perils. How many highly educated Scotch ministers, such as Drs. Mathieson, Urquhart, Machar, McDonald, and hundreds more (the last named had no fewer than a dozen Gaelic congregations under his charge in Prince Edward Island, all which he left

* Psalms xxii. 28.

† London *Telegraph*, copied into *Church of Scotland Record*, Jan. 1874.

‡ The gift of half a million pounds to the Scotch Church lately, by Mr. Baird, is sufficient proof of this.

dedded to the Church of Scotland) spent their life-time in doing good to the people of this Dominion! These venerable servants of Christ whose apostolic labours will be long remembered, now "rest from their labours, and their works do follow them." What works? The winning of precious souls to Christ, the offices of kindness they performed, the good works of charity and benevolence they wrought among your people, ever breathing a spirit of goodwill towards all men, never invading the rights of others,—never, *under deceptive names*, compassing their destruction; but quietly and unostentatiously labouring only for the conversion of sinners, till, as the result of their indefatigable labours in the vineyard in Canada, there are now, besides Colleges, about 150 Churches in the Upper, and 50 in the Lower or Maritime Provinces, all maintained by the Kirk, where the Gospel, in all its purity, is taught your people from day to day. Such is the work of the Scotch Church, for which Canada may bless Scotland to the end of time; and such is the Kirk, the best and truest friend of Canada,—true to her people, true to your Government, true to your Queen! And is this the Church you would overturn at the howl of her enemies, to enrich them with her spoils? Is this the Church, Canada's best friend, and with so many claims to her regard, that by an obnoxious Bill you would devastate, raising in its stead a spurious Presbyterianism, Canada's greatest enemy! Impossible! Bear with me, gentlemen, if I speak with warmth on such a subject; for I speak of all that is dear and sacred to me on earth,—the Church of our fathers,—our National Zion,—the mother of us all,—the Church of Scotland, which is the true Church of Christ, whose benefits and blessings have been extended to every land, to every shore! And if captive Israel wept when they remembered their Holy Place, I may be excused if, in this tumultuous Babylon of America, I mourn over the desolations of our beloved Zion. For if there is one blessing we enjoy abroad, making us forget our exile, it is that of worshipping weekly in the Scotch Kirk; of hearing sound, Scotch sermons, and sitting with those we love "under our vine and fig-tree,"—of training up the young in the good old paths, the fear and love of God, and assembling them nightly around the family altar, to praise their Creator in the simple and beautiful forms of our National Kirk:

"From scenes like these old Scotia's grandeur springs,
That make her loved at home, revered abroad."

What indignation then fills the breasts of Kirkmen to see ourselves suddenly robbed of our religion, to see traitors casting down the Kirk we so much prize, in connection with which we have been so happy and prosperous,—our prosperity in fact derived from that connection! What a shame to hand over the fruits of her labours to aliens! For, as a great Missionary, as well as National Church, the Kirk of Scotland has a policy of expansion, seeking to take root in the furthest bounds of the British Dominions; and having so long laboured in the Canadian vineyard, she has a right to see the fruit of her labours, and not allow these to be seized by others.

Such then is the Church of Scotland—a blessing to individuals, to families, and to the whole community in Canada. The benefits of this National Church, with its missions at home and abroad, are indeed too many to be particularly insisted upon, and these are not least felt, and, we trust, appreciated in this western part of the British Empire, where from the farthest backwoods of Canada to the Atlantic shores on the east, in settlements thinly peopled, and destitute of religious ordinances, these have been

supplied by her, and the Gospel preached to the poor "without money and without price."

To promote the religious interests of Scottish Presbyterians abroad, that is, belonging to the Kirk, one of her schemes is specially formed; and to this noble work she has for many years devoted her energies, sending out and maintaining both Gaelic and English-speaking ministers wherever required. When, gentlemen, you reflect upon all that the Church of Scotland has done and is doing to promote Christianity over the world, and especially in Canada—when you think what a blessing she has been to Scotland and Scotch people wherever they have settled—when you think of the strong attachment our godly fathers and mothers (who are sleeping in the dust around us) had for that noble Old Church which, with their latest breath, they entrusted to our keeping as the best legacy they could leave us—when you consider the soundness of her doctrines founded on the word of God, and taught in her Confession of Faith, her standards and catechisms—when you think upon her long line of great and illustrious men from the time of her Reformers, Knox, Melville, and Henderson down to those of Chalmers, Robertson, McLeod, and countless others—when you think of her noble army of martyrs, confessors, and witnesses for the truth of Jesus, who of all ranks and ages, and both sexes, went to the flames and the scaffold in her defence, sealing their testimony with their blood—(time would fail to tell the history of all her noble defenders. Who has not read these books, "The Scots' Worthies," "The Cloud of Witnesses," "Wodrow's History of the Sufferings of the Church of Scotland," "The Ladies of the Scottish Covenant," "The Traditions of the Covenanters," "The History of the Reformation in Scotland," and "The Subscribing of the National Covenants," "The Heroes and Martyrs of the Covenanted Kirk of Scotland," "The Fifty Years' Struggles of the Covenanters," giving an account of all the Scotch Martyrs, from the martyrdom of Hamilton and Wishart, down to that of the Marquis of Argyle, Guthrie, and Renwick, the last of the martyrs)—when, I say, you reflect how nobly our Protestant Kirk of Scotland has contended for religious and civil liberty (which has rendered her a praise over the whole earth), how nobly and generously her sons and daughters have shed their blood in her defence, that she might be handed down a blessing to remotest posterity, *not in Scotland only*, but over the wide world, I feel assured when you think of all this, and especially what she is doing for Canada, your regard for our National Church will increase more and more—never will you sanction her spoliation—never will you aid her enemies to destroy her, but you will think it your highest duty and honour to protect and uphold her, while the sentiment of some of you will be that of the holy men by the rivers of Babylon, when they remembered Zion, "If I forget thee, O National Zion, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth."

But, gentlemen, if, instead of defending the Church of Scotland, you consent to the monstrous Bill before your House, whose scope is to destroy her, which strips her of all her possessions, and insultingly throws her back a small pittance which they call "liberality!"*—which suffers other denominations, no matter how heterodox to flourish, but stamps the Church of Scotland out of existence as "a pestilence," encouraging the godless and all enemies of our Holy Kirk, by mustering a rabble of a majority, and raising a "union"-cry, to vote her out of existence, and swindle her out of

* Professor McLaren at Toronto meeting. See "Mail," February 16th, 1875.

her last cent in all time coming—thus granting what our enemies crave, power to persecute us at pleasure—in other words, placing our Kirk in Canada under ban and proscription, much in the same way as was that of the Huguenots in France under her Catholic kings—should you, I say, sully your names by passing such an Act, and thus kindle against us the fires of persecution, then do so. Then times of trial are before our Kirk, *but God is her defence*—and she must present a spectacle worthy of herself in the day of tribulation! Then Scotland's Kirk, that has weathered so many storms and passed through so many trials, in her long and glorious history, must again face the flames of persecution, but true to her ancient blazon, "The bush burning, but not consumed," she will—God help her—pass through them in triumph! Then I call upon all her children, on all true Scotsmen in Canada, to rise in her defence. I recognize the right or the power of no body, legal or ecclesiastical, to legislate away the privileges of my Church. Let her true sons and daughters now rally around her as in the days of yore. Think, my friends, think of the everlasting interests that are at stake. Think of the unspeakable blessings which you and your forefathers have reaped from her communion. Be faithful then to the Kirk of Scotland which is the Kirk of Christ—"be faithful even unto death, and Christ will give you a crown of life."

The times of trial which are approaching will try the faith of some, showing who are faithful and who are false. Alas! that any should be false; that ministers, especially, should break their ordination vows, and without the slightest cause seek the overthrow of a Church approved of God by so many tokens, hallowed by so many memorials, and tried and proved through so many centuries; and all for what? A bare idea! a thing not even in existence! to set up by and by a little upstart novelty in opposition to her,—make a disgraceful compromise with her enemies,—shake hands with those that are plotting her destruction,—create an unnecessary and sinful schism,—add another to the hundred sects already in America, to struggle for a brief existence, and in a few years to be split again into as many divisions by the inevitable tendency of sectarianism, and carried away by every wind of doctrine! Alas! that any should leave the firm rock of Scotland's Kirk for such shifting sands of delusion. No benefit, but detriment to religion, can flow from this movement, which is political. The destruction of God's Kirk is a crime which would be followed by disastrous consequences to Canada. No sect ever prospered by unfair means; and that new "creature of the state" to be set up in June, and laden with the spoils of a plundered Church, though "spreading itself like the green bay tree," will soon pass away,—passing from one change to another, till, what with innovations, new fangled notions, heresies, and Babylonian instruments of music, you will be unable to recognize anything Presbyterian in it, except the name. Instead of Churches being increased by such "Unions," they always become fewer. "It is a statistical fact, which cannot be gainsaid, that the ratio of increase of the two Presbyterian sects that united here some years ago was much greater during the ten years previous to that union, than it has been during the same period after it."* This is obvious enough,—only *one* Church now existing, where there were *two* before, and a friendly rivalry and stimulus for exertion being wanting. Better even a number of different sects, co-operating, in a friendly way, in works of charity and benevolence. A complete union and uniformity of the whole Church, (the dream of fanatics,) would restore the

* Letter against Union, in "Monthly Record," of Nova Scotia, January, 1874.

tyranny and darkness of the Middle Ages ! But if there should ever be a union of Dissenters with our Kirk, then, as a point of honour, let the Mother Church take the initiative in the matter. For it were both futile and presumptuous for the little twigs to try to unite abroad, until the great trunk unites at home. And then let it be on *one proper basis*. Had the so-called "Union," (a word I am so sick of hearing, I wish it were abolished,) been one in which our Kirk would maintain her name, independence, and all her honours,—the only basis I could accept,—uniting under one common name, "Church of Scotland," used in its purest and national sense, all the scattered sects of the Presbyterian family—a union in which those who left us would come back to us, again receive our name, and be the same as before they left us—then such a union would have been *unanimous*, and none would have rejoiced more than I would at such a consummation. But it is a Union the reverse of all this, and which has no such object in view, a union which is no union, but the completion of the schism of 1844—no union—but disunion from the Church of Scotland with all its advantages and blessings,—nay, a union which involves with the plunder of her property, her complete annihilation, down to the proscription of her very name, which is to be blotted out from the list of churches, as if she were *the blackest of criminals*, and a strange name substituted, "Presbyterian Church of British North America." "So says their basis of union," page 11th. This fact, sufficient to fire the indignation of every Scot who has blood, and not ditchwater, in his veins, of course renders union impossible. Lose the *name* of the great historical Church of Scotland ? No, indeed, not for all Canada, United States, and Mexico to boot, and much more than all that ! In the beautiful parable of our Lord, the penitent prodigal, who left his father's house, is represented as coming back to it. But those who left the Parent Church are impressed with no such feelings of love and penitence. They have no desire to return to us, and keep up the old honoured family name. We must go to them, but they will not return to us. They demand the surrender of all we have, while they surrender nothing at all. We must lose everything, while they lose nothing, and, in fact, have nothing to lose but what they have taken from us ; (for strip them of our Scotch Church standards, Scotch forms, Scotch directories, Scotch creeds, Scotch psalms, Scotch everything, and you leave them skeletons !) We have a glorious national name, while they have no name to lose at all, but what they give themselves, and change every few years as suits their convenience. Yet they demand the abolition of our world-renowned name, while they take care not to lose *theirs*, such as it is. Their presumptuous new title (self-dubbed, as usual) of "Presbyterian Church of British North America," or, of "Canada," (for they are continually changing) is on a par with all their previous self-assumed titles ; it is just the *old name covering larger ground* ! Not content with the Lower or the Upper Provinces they now presume to take in *all the Provinces*. Here "Presbyter is only Priest writ large !" as Hudibras has it. They take care to lose no *active* feature, however repulsive, while we must sacrifice every beautiful principle as an Established Church. After "Union" they will just be the old "United Presbyterian Dissenters" over again, but upon a larger scale, while our Established Kirk is quietly put out of existence. Under the deceptive name "Union" then is implied the utter extinction of the Church of Scotland in Canada. They are simply to be increased, and we abolished, to use their own words : *on their side it is aggrandisement*—*on ours annihilation* !

Viewed in any light, and even by the troubles, lawsuits, and discord it has created over all Canada, their "Union" is an intolerable nuisance. But viewed in its most serious aspect as involving the downfall of the orthodox Kirk of Scotland, and thereby entailing upon Canada a night of darkness and oppression, this fact is sufficient to call into action the most inert of her members, rouse all Kirkmen, both Scotch and Canadian, to defend their common inheritance—the Church and religion of their fathers. Nobly did the people in Canada support the Kirk, and if some of them are being estranged from her, this is to be accounted for only on the ground too well-known that their treacherous spiritual guides, who have bled the Kirk almost to death, have been drawing away their affections from her, deluding them into the idea that she cannot live, thus chilling their hearts, and dashing their hopes to the ground. Oh! shameful treachery! is this the reward for all she has done for her ministers and her children in these colonies? As a writer well observes: "She planted them here at first, she nursed them in their infancy, she assisted them in their weakness:—she sent them ministers, she aided in supporting them, she has given of her means to build churches, to endow colleges, to educate students: her interest in our welfare, her readiness to help wherever help was needed, has never faltered for a moment. These are facts which no one questions, and they are facts, which in my opinion, apart from anything else, ought to knit us all the more closely to the Parent Church."* Oh! thrice base ingratitude for Scotch ministers especially, who owe all they have to her, to seek her destruction! Let the traitors be expelled and punished as they deserve—let the Kirk be relieved from the incubus that has long weighed on its energies, and, with a sufficient remnant of faithful ministers and members left to carry on her work, there is yet a bright and glorious future for her in Canada, when she will shine forth, "fair as the moon, clear as the sun, and terrible as an army with banners." Would that our infatuated ministers would still retrace their steps ere it be too late—let their congregations, at least, break their iron bonds, and cling to the Kirk, as to their stronghold. Oh! my countrymen, that I could vindicate her right to that place in your affections to which she is so eminently entitled. And I doubt not, that among you in Canada are many true and noble hearts—Israelites indeed, who love our National Zion, and mourn her present desolations, and whose sentiment is that of the pious captives by Babel's streams, who "hanged their harps upon the willows and wept" when they thought of Zion: "If we forget thee, O National Zion, let our right hand forget her cunning, let our tongue cleave to the roof of our mouth."

Let all then who love our Zion now stand true to her, and let those who have long been strangers now return to her, seeing there are no reasons for dissent at all. The Church of Scotland requires no union with any one—but, like a kind mother, she keeps the door open for the return of children who require it. Let all Presbyterian Dissenters then in every part of the empire, and of the world, now end their unjustifiable schisms, and re-unite with her on a *true basis*—the only basis satisfactory to the General Assembly—that of herself the Mother Church, and form a union worthy of the name—not a little narrow Canadianism, but a union encircling the globe. That this day of her future prosperity is not far off can be easily foreseen; a sign of the coming brightness already gilds the eastern sky. Scotland sends us the news that that Body which last left her may soon be expected to return, *even the large Free Church herself*. Only last month her Divinity

* Letter against Union, in the "*Monthly Record*," Nova Scotia, January, 1874.

students—her future ministers—"by a large majority," decided, "That the grounds which led to the disruption of 1843 had been removed by the Patronage Act of the present Government." "It is no slight matter that the Divinity Students, the future Clergy of the Free Church, should consider that there is no longer anything in the law to justify a continued separation of themselves and their fellows from that Kirk whence their Communion came out at the disruption-time."* Let us hope that the happy day, radiant with the splendours of her primitive glory, when she shall gather all her children home, may soon dawn. "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces!"

And now the immediate duty of our Kirk both in the Upper and in the Maritime Provinces is to prevent the passing of the obnoxious Bills in Parliament, and should they pass, to apply direct to the Privy Council in Britain for redress; also to lay before the approaching General Assembly a full account of the matter, memorializing them on no account to countenance the present schism, or receive the sham deputation, but interpose her authority to save the Kirk's temporalities here, and send out preachers immediately to fill the empty charges. Her duty is to meet, as usual, in Synods, and Presbyteries, however few her members, and exercise authority, as heretofore, over all Kirks in Canada and Prince Edward Island, and all ministers persisting in their schism degrade from her ministry and declare their churches vacant; and in case of their presuming to occupy such, to proceed against them by a process of civil ejectment. Her duty is to lay claim also to all property, funds, trusts, and colleges, and to expel from office any holders of chairs who have joined the revolt against her. Every faithful minister will hold his Kirk though all his people were unionists—and every faithful congregation (*and even the smallest part of them*) will hold their Kirk, and prevent any one occupying its pulpit but a Kirk minister, though treacherous Presbyteries were against them. In short it is the duty of all true hearts—ministers and people—to have nothing to do with the infamous 'union,' but hold out for the Church of Scotland. "No Capitulation!" "No Surrender!" is your watch-word and your cry!

In this great crisis of the Kirk let us all rise in her defence. Our leaders are already in the field—we must follow. Shall those who have even no name struggle for their rights, and the Kirk do nothing whose name is emblazoned on the rolls of history? Shall others justly contend for the repeal of Acts which *slightly* affect them, and we not resist an obnoxious and oppressive law *which compasses our very destruction*? Shall trivial and provincial matters, even a New Brunswick school law, drive men almost into rebellion against it, and shall we not strive for objects incomparably superior—the glory of our National Church, the Crown rights of our Redeemer? Shame will it be to every Scotsman in Canada if he comes not to her aid. The question is now no longer a provincial, but a national one, in which the honour of every Scot is implicated, and in which Scotland expects every son to do his duty. Come then to her help every true son of Caledonia—all who love the

Land of the heather and the thistle—
Land of the mountain and the flood—
Land of true heroes and martyrs—
Land of the Kirk and Covenant.

Come one and all to help your National Zion! Up Scotsmen and Canadians,

* *Glasgow News*, December, 1874.

like true British subjects and true Covenanters, stand by the scarlet and blue colours that have triumphed on many a field. Defend that noble Kirk which is your common birthright and inheritance, that has weathered the storm for hundreds of years, and will weather it as many more after all the wretched "unions" and "disunions" of her enemies have gone to the winds. Let her faithful sons now rally around her in the hour of danger—hold up her arms in the coming conflict, and cling to her the more because of the tempest and the storm:

"Even as a child, when searing winds molest,
Clings closer and closer to its mother's breast,"

so let the stormy trials through which the Kirk has bravely passed, and may now pass again, endear her to our hearts more and more. Defend that Zion whose name to many of you is music to the ear in a distant land. Highlanders and Lowlanders of British America, ye who speak the ancient tongue of Ossian and the beautiful language of Burns, up, and defend your national rights—your national religion—let Parliaments and persecutors do as they please. Emulate, my countrymen, the faith and high principle of God's people in all ages. Tread in the path trodden by the feet of saints and confessors—the path of your pious forefathers, who so loved the Kirk that *its very name* was precious to them—as the stones of Zion were dear to Israel; so the hallowed name, "Kirk of Scotland," was dear and sacred to their hearts. I warn you before God of the danger of forsaking the old path; of the sin of separating from a Kirk approved by God, and consecrated by the blood of His holy Martyrs. Remember the calamities which overtook Israel for renouncing their national faith, and how bitterly they bewailed their misfortunes in Babylon. Be faithful then to the trust committed to you by noble ancestors—Stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of union bondage. Quit you like men; be strong, for the day of trial is approaching. Highlanders shoulder to shoulder! Forward, every Scot, and aid your brethren nobly fighting for their Kirk and country! "I cannot stand by and see Randolph perish!" was the noble-hearted exclamation of Douglas on the field of Bannockburn; and you and I will be unworthy of the name of Scotland if we allow our brethren to fight unaided—if we stand by and see our dearest birthright and most valuable inheritance, the noblest Institution of our nation, and the last vestige of her ancient Independence, fall undefended into the hands of her mortal foes!

(LASTLY.) FOR THE FOLLOWING REASONS:

Permit me, Honourable Members of Parliament, still to trust that you will defend our Church, and to entreat you to reject the monstrous Bill before your House, whose scope is to destroy her:—

1. Because of the *injustice* of the measure, since it enables deserters from our Kirk to hold after their desertion property belonging only to her faithful adherents, and also alien sects to share it with them.

2. Because under the deceptive name of "Union" it contemplates not only the plunder, but the overthrow of the Venerable Kirk of Scotland in Canada, after all she had done for it, to make room for a thing that has yet even no existence.

3. Because such union is truly *disunion*, a *disuniting* from the pure Church of Scotland, therefore from the Church of Christ. The Church of Christ is *one*, one from the Old to the New Hemisphere, and all over the

world. The schismatics, *cutting the cord, not lengthening it*, break the unity of this Church by setting up, among the snows of Canada, a separate isolated sect, at the expense of separation from a Church extending from Scotland to India, Australia, South Sea Islands, South America, West Indies, British North America and the ends of the earth; by forming a small Canadian "Union" at the unspeakable sacrifice of *disunion* from a Church encircling the globe! Cut off from the great Trunk in Scotland, whence all sap and nourishment is derived, how soon will the little twig in Canada freeze, wither, and die!

4. Because such *disunion* is sinful in the sight of God, who hates all schism and discord.

5. Because it is offensive to all good and loyal men, who hate treachery and disloyalty.

6. Because it involves in the commission of a great crime those ministers of the Kirk who join the movement—the breaking of their solemn vows taken on the day of their ordination, when with uplifted hand, before God and the people, they swore that they would be faithful to the Kirk till death. Elders also are under solemn vows of fidelity to the Kirk; and indeed all communicants.

7. Because the advocates of "Union" have never been able to advance *one single argument* in defence of it, save a wretched expediency, which means selfishness.

8. Because the General Assembly of the Church of Scotland has steadily refused to sanction such a revolt against herself, (which is nothing less than treason) saying, in her dignified manner to those who went to her, and with a face of brass, impudently told her that they intended to secede from her, after all her kindness to them, "that she would offer no objection to *their* doing so!" which was tantamount to saying, "If ye be such rogues and villains as to be capable of betraying and ruining the Kirk, which has been as a nursing Mother to you from childhood, and after all she has done for you in Canada, Nova Scotia, and other British Colonies, then the sooner she is rid of you the better. She will not ask you to remain with her against your will. We have long given you aid and counsel, but if you despise both, and are dissatisfied with your connection with us, do not look to us for any more, and separate yourselves, we pray you, from *us*, and turn to *any* hand you please."

9. Because the movement is unconstitutional. It is *ultra vires* not only of ourselves, but even of the Parent Church herself, to form such a "Union;" not only because, holding the principles of both an Established and a National Church, she can never unite with Dissenters or Voluntaries *as such*, but because she possesses no power to annihilate herself either at home or abroad, and no right to legislate away her blood-bought privileges, which are the common birthright of the whole Scottish nation.

10. Because it is opposed to our national feelings. Our love of kin and country, and our love to our national Zion forbid it. We cannot be guilty of the revolting crime of dis-union from her, though we should be reft of houses, of lands, and become the victims of persecution. We will cheerfully suffer the loss of all temporalities, and let Babylonians and Edomites share them between them—but we cannot lose Zion. Like true Israelites, our sentiment must ever be "If we forget thee, O Jerusalem, let our right hand forget her cunning." Connexion with the Kirk of Scotland is a sacred bond never to be severed—her beautiful dear *name* never to be lost till exchanged for the *new name* above! To renounce allegiance to her is sacrilege and

treason. Every tie that connects us with the Mother Country should be maintained. Laws, customs, literature, and commerce bind us to her, but religion should be the *strongest* tie of all, *making us all*, whether natives of Britain or of British America, *all one family in Christ*. How devoted the allegiance of Catholic Canadians to their far distant head—how beautiful the attachment of Episcopal Canadians to the Church of England, though Canterbury is far away—and shall Presbyterian Canadians be less attached to their own sacred Mother Kirk, though its head-quarters be in a distant Isle? Shall the Scotchman especially, not revere and love her, so identified as she is with the glorious history of his country; her very name, fragrant with memories, speaking to him with the voice of years that are gone, when, in youth's happy days, through the bonnie glens and hills of Scotland, he went on the sweet peaceful Sabbath to the House of God with those whom he shall see no more.

11. Because it is opposed to every sentiment of gratitude for the many favours received from the Mother Church. To repeat the words of the writer in the *Monthly Record*: "She planted them here at first; she nursed them in their infancy; she assisted them in their weakness; she sent them ministers; she aided in supporting them; she has given of her means to build churches, to endow colleges, to educate students. Her interest in our welfare, her readiness to help wherever help was needed, has never faltered for a moment. These are facts which no one questions, and they are facts, which, in my opinion, apart from anything else, ought to knit us all the more closely to the Parent Church."*

12. Because it is breaking faith with the people of Scotland who sent their money to Canada on the distinct understanding of its being used solely for one special object—promotion of the Church of Scotland.

13. Because it is breaking faith with the people of Canada who gave their subscriptions for the same purpose.

14. Because it is ungenerous to our defenders, those patriotic brethren at Hamilton, Glengarry, Montreal, Pictou and other places, who are nobly defending the Kirk against hosts of traitors.

15. Because it is unfair even to our opponents, the Voluntaries, many of whom are as sincerely opposed to 'Union' as we are, and one half of whom, or rather three fourths, did not vote on the question at all.

16. Because it is simply a movement on the part of ministers carried away with schemes of ambition, and longing for wealth and power. Coveting his neighbour's vineyard, the Unionist hopes to double his stipend either by annexing the congregation of his non-conforming brother, or by getting a double share of the temporalities—he expects to gain also a little notoriety by starting something new—all which novelty, sensationalism, and vanity are condemned by the Word of God.

17. Because it is contrary to the wish of the people. I can testify that everywhere from Ontario to Prince Edward Island, I heard but one voice upon this point. All acknowledge that there was no need of dissent at all on this side the Atlantic. Those who had been drawn into "Union" said that they had been told by their ministers and elders, "that they would still be the Church of Scotland." The thought of losing the Kirk had nearly killed some aged people. The printed reports were false. In Prince Edward Island, for example, while the Presbytery was represented as unanimously for "Union," large Gaelic congregations, (of the late Rev. Mr. McDonald),

*Letter against "Union" in the *Monthly Record*, Nova Scotia, January, 1874.

far out-numbering the English-speaking, were unanimously for the Kirk of Scotland, but their names and numbers were carefully excluded from the reports. In Western Canada many had got their eyes open, as well as in the Maritime Provinces, and were determined to withdraw from the "Union," and keep by the Kirk. More ministers also were in favour of the Kirk last November meeting than there were in June. Certainly a re-action has begun which no cunning will put down. The people are waking up to the importance of the question—the battle so nobly fought at Quebec by our defenders, has itself kindled a fire over the country. The blood of Highlanders and Lowlanders is fairly roused at the dastard plot to rob them of their religion and their Kirk, and are up in arms in her defence. The passing of the obnoxious Bills in your Parliament may lead to serious consequences. A low murmur is heard on all sides, increasing day by day, which, long before the month of June, may burst in a terrific storm over the whole Dominion!

18. Because of the Discord it is creating in Canada. Before "Union" was heard of, our sects lived in tranquility "under their vine and fig-tree." As soldiers of opposing armies often mingle together in a time of peace till the trumpet sounds, so with kindly feelings our different sects dwelt together, helping one another in every good work:—

"But hark, the tent has changed its voice—
There's peace and rest nae langer!"

All at once a horrid discord blast, misnamed "Union," sounds through the camp, and in an instant all is uproar and confusion. The attempt to rob people of their "religion," which even a heathen would sooner die than lose, and force them together into an unnatural and galling yoke, puts an end to our harmony. Like faithful soldiers, true to our creeds, we part asunder. Nothing now is heard but the sound of separation on all sides. Not "Union," but Disunion, Discord, and Division start up like so many Demons over the whole Dominion! Driven by Synods and Presbyteries, the people are forced to declare on what side they are on by the month of June. Angry and unchristian feelings are kindled. Let any one read the "*Monthly Record*," of the Lower, or the "*Presbyterian*," of the Upper Provinces, and he will see the result of the blast that has been blown. Pitched battles have been fought in all directions in Ecclesiastic and Legislative Halls, where the stoutest struggles ever known in their annals are still waging.* Presbyteries and people are arrayed against each other. We can now hardly live together in our mixed society, our sects are so opposed. Kirk is ranged against Kirk, creed against creed. Late peaceful congregations are rent asunder; a world of evil has been created, and hostile feelings engendered, which will not die out in the present generation. Such is the Union-plot, and such its baneful fruits even already! for which the ministers who concocted it stand responsible.

19. Because it is detrimental to liberty. All unions are. Thus the Sheffield Trade-Unions involved the murder of many who would not join them. And so the Presbyterian Trade-Union is even already a persecuting tyranny. One minister in the Maritime Provinces—the only one, we believe, in his Presbytery who stood true to the Church of Scotland—lost both his Churches for doing so. What is this but persecution? Others are

* See "*Presbyterian*," March, 1875, "The Battle for the Union Bills." See also an excellent letter by the Rev. Gavin Lang, Montreal, correcting the mistakes and defects of the said article; with another in the *Church of Scotland Record*, 1875.

obliged to defend themselves in courts of law. Unlike the broad, free, loving Church of Scotland—the Church of the educated and liberal-minded—the “Union” supposed, of so many narrow-minded and tight-laced bodies, with its cast-iron rules, exclusiveness, illiteracy, and want of principle, will be an oppression, and its enormous taxation a load under which the people will groan. Congregations will be ruled with a rod of iron; the Gaelic language abolished; and ignorant, raw lads sent as ministers, whether they will or not; and then the silly folk who have gone for “Union” will lament their folly, and give all the hairs on their head to hear a good, sound Scotch sermon once more.

20. Because of the legal difficulties in the way. As you are aware, the question will not be decided (adversely) by any Canada Legislature—the high rank of the Church of Scotland making it an Imperial question of the highest moment—to the seat of Empire it must go. Should your Parliament sanction the Acts of the inferior Legislatures to deprive that Church of her possessions and rights, the matter will be carried at once before the Imperial Privy Council in England. “I appeal unto Cæsar,” said the great champion of Christianity, when he found it necessary to vindicate his civil rights; and we shall follow his example.

21. Because it is a *Political* movement, fraught with danger, their object being to attain power, and outnumber other sects, and thus carry things their own way. *Political* voluntarism has long characterized Dissent both at home and abroad; and the levelling principles of Voluntaries (if fully carried out) would lead to revolution—would lead them to abolish the coronation-oath itself; to do away with the Sabbath; untie the marriage bans; desolate the country with a godless education; fling the Bible out of the schools (as is so lamentably the case in Ontario and New Brunswick); train up the young without the knowledge of God; raise up a nation of infidels, neither fearing God nor regarding man; pull down all religious Establishments reared by the piety and wisdom of our great Reformers; demolish a national acknowledgment of religion in Scotland and England; thus removing the foundation-stone of the Treaty of Union between the two kingdoms, imperilling their peace, and perhaps inaugurating civil war; dethrone, in short, the blessed Saviour himself as the rightful King of Nations; introduce a national atheism, and make havoc of religion throughout the Empire and the world! To such ends do principles of Political Voluntarism inevitably lead its adherents, if fully carried out, though perhaps they are themselves not aware of it. Their levelling principles lead them to overturn all institutions, national and ecclesiastical; to desire perfect equality in all things; to have all things in common; in short, to *have all one purse*. Such a class are really Communists, and dangerous to society and the State. Their daring attempt to pull down the beneficent and loyal Kirk of Scotland, and openly strip her of her possessions, *shows what their principles are*. “If they do these things in a green tree, what will they do in a dry?” But their principles are *still more*, and it well becomes you to oppose their measure.

22. Because it seems to be a precursor of Rebellion. So I am informed by intelligent men who have been in Canada near forty years, and who state that there is a feeling abroad among the “Unionists” very like that which preceded the Rebellion of 1837. Many have been whispering, in accordance with their principles of Political Voluntarism, that they will soon have not only Church, but State matters their own way; that after demolishing the loyal Church of Scotland, which stands in their way, they intend to

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move in a *new direction*; that the attempt to overthrow a British Church was only a feint, preparatory to making an attack on other British institutions. If so, then their "Unionism" is simply "Fenianism" appearing among us under a new name! and well does it become your Honours, as Lawgivers of the land, and responsible to your Queen and country, to frown on such a movement, fraught with danger which we cannot foresee, but which, matured a little more, and carried out to the full extent their *Voluntary* principles lead, may yet require to be settled by the British sword.

23. Because of the claims of the Church of Scotland herself to your regard and that of all enlightened Canadians. These claims as we fully stated, spring not from her status as an Established church, (and the more I see of the horrors of voluntarism in America the more I prize the blessing of an Established church) not from her historical renown, her Catholic spirit, and world-wide labours, but from her long assiduous labours of love in the Vineyard of Canada itself.

24. Because the best interests of Canada demand the maintenance of the Church of Scotland. As to her *material* interests what does she require? Population: to obtain which her agents are abroad. And where? chiefly to that nursery of great men, Scotland. And what say they? Speaking lately at Edinburgh their words are, "Come to Canada where you may have all the land you clear." But Scotchmen are religious men, and prize their Kirk more than all the land in Canada. Should they hear then that your Parliament has sanctioned the spoiling of their Kirk, your agents may whistle loud and long before they wile them to your shores. Thus Canada loses the best population, and her progress is retarded indefinitely.

Above all do the *spiritual* interests of Canada demand its continuance. Canada like all new countries is overrun with adventurers of every creed, while her proximity to the United States renders her dangerously exposed to evil influences emanating from irreligious classes in that land. And especially when a scientific infidelity is spreading around, and when dissenting sects are reducing the standard of education, and even admitting to their desks (they have no pulpits!) men who were never trained, of all things in the world Canada most requires a learned, sound, and gospel ministry, like that of the Kirk of Scotland, to counteract the evil influences abroad. And still more when we look at her extensive regions in the North-west only beginning to be opened up, where the settlers, few and far between, are unable to support a Gospel ministry, and where, for an indefinite period to come, they will require external aid,—the benefits of connection with the wealthy and philanthropic Church of Scotland are incalculable. That Church, through her Colonial Committee, supplies the want so much needed, and which none other can supply, by sending *at her own expense*, faithful and learned ministers to preach the Gospel to the poor, "without money and without price." In the best interests of the Dominion then, both *material* and *spiritual*, your honors will act wisely in protecting and encouraging the National Kirk of Scotland.

Finally,—Because every sentiment of honor and justice combine to make you reject the Bills, (Bills so unjust that they were rejected at first by the Private Bills' Committee of the Legislative Council of Quebec). Your high vocation as Protectors of every right, sacred and civil, is a sufficient guarantee that you will protect our Church against her aggressors. Although we are the minority, that alters not the merits of the case. In England, for example, a like attempt was made lately to unite certain bodies named the *English* and the *United Presbyterians*, but a *small minority* of the latter, refusing to cut their historical con-

nexion with the Scottish branch of their church, the matter was abandoned, it being ruled at the general Synod meeting at Edinburgh that "the majority had no power or right whatever to force the minority to adopt their views." And so in Scotland herself, where the question of Union between the *Free* and the *United Presbyterian* bodies was agitated with the utmost keenness by its advocates for nine long years, the matter was finally abandoned two years ago in consequence of a *small minority* of the Free Church refusing to join with Voluntaries or Dissenters, and threatening, if Union was forced, "to lay legal claim to all the vast property belonging to the whole Free Church of Scotland!" In this case, also, it was ruled that "the majority had no right or power whatever to force their views on a reluctant minority, however small, whose claim to the whole church property the Law would undoubtedly sustain." Had our brethren in Canada only followed these Christian examples of the Old Country I should not to-day have been troubling you with this letter. Surely you will say it is *their* duty likewise to abandon a scheme so opposed by their brethren, and respecting which *not a fourth of the Synod have even expressed an opinion*. But to rush on headlong with their wild union scheme in defiance of all law, canon and ecclesiastical, and trampling on all rights *sacred and civil*, and even on the tenderest national feelings of their countrymen, is what they will find will not be submitted to. No! they will find that the battle has yet to be fought on another soil; that in the same manner as the Free Church ministry acted when union was threatened to be forced upon them, but with much stronger reason as an *Established Church*, will the the minority in the Scotch Church, Canada, (if union is forced) *lay legal claim to all property whatsoever belonging to her in this Dominion, and that before the Highest Tribunal of the Empire!* That your Honors will anticipate the decision which may be expected from that August Body, and refuse to pass an Act so unjust I cannot doubt. Had the "Union Bills" like the "Land Purchase Bills," been to *compel the Church of Scotland to sell her property for equivalent*, even this had been *unjust*. How much more so when their scope is to strip her of her property, whether she will or not, and divide it among traitors and aliens! Certainly if your Government justly rejected even the "Land Purchase Bills" because of their injustice, infinitely more cause have they to reject the "Union," alias, *Church Robbery Bills*, whose scope is to rob and ruin her without mercy, without giving her a cent of compensation!!! That our high-minded and highly-esteemed Governor General will refuse his assent to these unjust Bills—so destructive of the rights of property, I cannot doubt. And even as I love Canada, and her people, and desire their best interests temporal and spiritual, so I oppose this confederacy calling itself "Union," before whose plundering spirit no property she has, Protestant or Catholic, will be safe for a moment, and whose radical principles, tyranny, and illiteracy are not for Canada at all. Canada, as part of a monarchy, and with a beloved Sovereign, must have nothing to do with the treacherous and disloyal; but uphold only what is loyal and true. Canada must not be imposed upon by a self-constituted schismatical sect which is not a church at all—by a thing not even yet come into existence, and which will have no authority for its existence. She must have what will truly benefit her; not the teaching of half-taught clerics, but that of educated ministers; not a false gilding, but the pure gold; not a spurious Presbyterianism, but the real Church of Scotland. That by your decision—a decision in accordance with that given at first by the Legislative Committee at Quebec—Canada will do herself the honor of defending right against wrong; of repelling our aggressors and shielding her loyal Church of Scotland, so long her benefactor, so true to her best interests, true to her people, true to her Government, and true to her Queen there can be no doubt.

Trusting, Gentlemen, that you will excuse the liberty I take in addressing you,

I have the honor to be

Yours with profound respect,

A FRIEND OF THE KIRK.

HAMILTON, CANADA WEST,
March, 1875.

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